CHAPTER II

EFFORTS TO RESTORE REUNION AMONG THE ST. THOMAS CHRISTIANS

The present chapter concentrates mainly on the reunion efforts. These efforts took a new turn when the representatives of the St. Thomas Christians presented their noble cause before the Holy See and the Portuguese court. However, the obstacles to be overcome were many and the enemies of this noble cause appeared to have an upper hand over the promoters of the reunion.

2.1 The Dissident St. Thomas Christians and the Reunion Movement

Ever since the division and confusion in 1653, an earnest desire and endeavour to re-establish the lost unity and communion was a constant feature of the St. Thomas Christian community. Dr. Jacob Kollaparambil writes: “For more than a century from the very start of the schism, every pseudobishop of this group, except the one who remained in power only for a week, insistently requested the Holy See to admit him and his followers to the Catholic Church, conserving, however, his episcopal dignitiy”.¹
2.1.1 *Mar Thoma I* and the Reunion Attempt

It seems that Mar Thoma I entertained some doubts about the validity of his episcopal character. When his cousin Alexander Parambil received valid consecration, he felt even more acutely about the doubtful validity of his own consecration. He wanted to come back to the Catholic Church, provided he was consecrated bishop of his group of St. Thomas Christians. He manifested the readiness of his group for reconciliation, to the Carmelite Commissaries sent from Rome for the very same purpose. He is said to have shown his readiness even to set aside his mitre and crozier, but retaining his position of Archdeacon. But the Vicar Apostolic, Mgr. Sebastaiani would not concede his request unless he resigned his position. The election of Mar Thoma I would have been a bold step indeed; it would have put an end to the schism. But, Mar Sebastiani, without hearing his request, excommunicated him from the Church.

The strong desire of the Malabar Christian community for a bishop of their own rite, national or Chaldean, coupled with the unwillingness of the community to be under a Latin Prelate, culminated in the revolt of 1653. This revolt and the consequent invalid consecration of Archdeacon Thomas as bishop by the imposition of hands of twelve priests at Alengad on the strength of a forged letter, was the beginning of divisions and subdivisions of the united Christian community in Malabar. The Holy See was very much interested in the reunion of the separated brethren in Malabar, as is evident from the letter of Pope Alexander VII to Mar Thoma I. The reunion efforts did not make much progress.
since the desire of Mar Thoma I to retain the episcopal dignity and to preserve the oriental tradition was not only respected from the part of the ecclesiastical authorities. The Propaganda congregation, though interested in Reunion, wanted a complete Latinization of the Malabar Christians, as may observed from the instruction given to the Apostolic Commissary.⁶

This tends to explain his request to the Jacobite Patriarch that one of his bishops be sent to Malabar. The fact that Mar Thoma I had invited a Jacobite bishop and thus begun relations with the Antiochene Church, cannot be indicated as a proof for a separation of the Puthenkuttukar from the Catholic Church. For, such a way of doing was common in the Malabar Church before the sixteenth century. Bishops belonging to different denominations and confessions had come to Malabar and were received by the St. Thomas Christians. Besides, the actions of the Archdeacon in writing to several Patriarchs of the East with the request for sending a bishop to Malabar, so that he could receive valid consecration, shows his desire to perpetuate the Apostolic succession. Bringing a bishop was the only solution for that, and it was not an unheard of practice among the St Thomas Christians. In 1665, the Metropolitan of Jerusalem, Mar Gregorious, arrived in India. However, Mar Thoma did not receive the episcopal dignity he had been desiring for so long⁷.

In February 1657, Mar Thoma I and his followers met the Apostolic Commissary, Fr. Sebastiani, O.C.D., without producing substantial results⁸. Not discouraged by the result of this meeting, Fr. Sebastiani
continued his efforts. He sent two priests to Alengad and they met Mar Thoma I and the representatives assembled there. The Assembly at Alengad was not ready to accept the suggestions proposed by Fr. Sebastiani, for his part, was not ready for fear of schism. The power struggle between the Padroado and the Propaganda authorities in claiming their respective jurisdictions over the reunited faithful also sidetracked the main cause of reconciliation and reunion. The strained relations between the Carmelites and Bishop Chandy Parambil, caused mainly by the election of Raphel Figuredo de Salgado, also slowed down the momentum of the reunion efforts.

2.1.2 Mar Thoma IV and the Reunion Attempt

With Mar Thoma IV, started yet another important phase of the attempt for reunion with the Catholic church. On December 7, 1704, he sent a petition to Pope Clement XI signed by himself, twelve leading priests and by the representatives of twenty-nine churches. The petition was sent through a Carmelite Missionary, Augustine by name. They requested the Pope for nomination of Archdeacon Thomas IV as their Bishop so that they could be governed according to their own Syrian customs. They suggested that the local bishop be a co-ruler with the Apostolic Vicar, Mgr. Angels Francis. This suggestion that the local bishop be a co-ruler with the Apostolic Vicar, says Cyril Malancharuvil, seems to have come from the Carmelite missionaries, who were anxious to perpetuate the office of the Vicar Apostolic in Malabar. In the “Sommario” (summary) of the Cardinal Prefect of the Congregation of the Propaganda Fide presented to the Cardinals,
one can very well see the reflection of it. He mentioned the conflict between the Padroadists and the Propaganda Missionaries. Together with the Petition of the dissident group, the Catholics also sent Petitions to the Pope on 20 November, 1704, requesting him to consider the cause of reunion favourably. They, too expressed their desire of having a Bishop from their own nation to preserve their rite. However, Rome did not take any step towards the reunion efforts of the St. Thomas Christians. Discouraged by the attitude of Rome, Mar Thoma IV in 1709 asked the Jacobite Patriarch of Antioch for Bishops from Antioch.

2.1.3 Mar Thoma V (1728-1764) and the Reunion Attempts

The continued silence of Rome never deterred the St. Thomas Christians from their attempts at reunion. Mar Thoma V sent a petition to Pope Benedict XIV in 1748, expressing his desire to be reunited with the Catholic church, to be consecrated Bishop and placed over to his community. He made it clear in the petition that he and his followers had not changed their rites and customs. Mar Thoma V wrote a letter to the reigning Pope, Benedict XIV, asking to be received into the Catholic Communion. It was written in 1748. After narrating the events that led to the schism in Malabar, Mar Thoma requested the Pope to allow him and his followers to use leavened bread as a condition to embrace the Catholic Church. The Propaganda authorities who represented the cause to the Pope were diffident about the realization of the reunion. He even suggested that the Carmelite Missionaries could be appointed his helpers in the government of his Church. He asked for the freedom to use leavened bread in the
Celebration of Holy Mass. He repeated all the requests which were made from the beginning of the reunion attempts with the Catholic Church. Rome could not give a favourable answer to them, since many spoke of the efforts unfavourably. The Vicar Apostolic had written that the proposals and promises made by the separated group were all fraudulent and incorrect. His intention was interpreted as an attempt to drive away the Jesuits and the Carmelites and to become the sole ruler of all the St. Thomas Christians. The desire to have their own Bishops was interpreted as uncontrolled ambition and vanity. Unable to realize the reunion of the St. Thomas Christians, Mar Thoma V vainly tried to get episcopal consecration.

2.1.4 Mar Thoma VI (1761-1808) and the Reunion Attempt

Mar Thoma V was succeeded by Mar Thoma VI in 1765. In 1772, he received episcopal consecration from Mar Gregory, assisted by Mar John, and assumed the name Mar Dionysius I. His unceasing efforts for Reunion are famous and recorded by historians. His first attempt for reunion with the Catholic Church was made through Bishop Florence O.C.D., the then Vicar Apostolic of Malabar. On November 3, 1768, the Vicar Apostolic wrote to Rome:

"The mitred layman called Mar Thoma, Bishop of a large section of the schismatic Syrians, advanced some proposals to me to abjure his errors and to become Catholic and obedient to the Holy See with the same petitions of his uncle who himself was a schismatic bishop. In case he persists in
these feelings, I have already with me the instructions
sent to me at the time of his uncle’s efforts, from
the Sacred Congregation to guide me ...”

But Rome was unwilling to grant Juridictional powers to Mar Thoma VI and had the fear that it would help the Syrians to fall into heresy. The answers from the congregation did not satisfy Mar Thoma VI, who was by then already a validly Consecrated Bishop having full jurisdictional power over his people. When he found his attempts through Bishop, Florence would not be successful, he approached Archbishop Salvador dos Reis S.J. of Cranganore with the same petition. But, as Mackenzie suggests, the Archbishop showed no interest in the matter and even doubted the sincerity of Mar Dionysius. When Francis de Sales became the successor of Florence as Vicar Apostolic of Malabar, Mar Dionysius himself approached him. But Bishop Sales did not welcome Mar Dionysius’ proposals. His request for being received into the Catholic Church was looked upon with suspicion both by the Padroado and by the Propaganda prelates. Since his efforts for reunion failed, Mar Dionysius made another attempt through Dr. Joseph Cariattil, a Catholic St. Thomas Christian priest under the Propaganda Jurisdiction. He wrote a petition, and profession of faith on May 12, 1778 and handed it over to Cariattil, who promised to go to Rome and plead the cause of the Metropolitan before the Roman curia. In his petition Mar Thoma VI made mention of the various efforts of his predecessors as well as his own to effect a reunion, which were turned down by the missionaries and their prelates. He made it clear that he was a validly consecrated
bishop. After making his profession of faith, he repeated his desire to be admitted into the Catholic Church in the following words:

“No. I request your Holiness to graciously receive me into the Catholic Church, even though I am not worthy to be numbered among her sons, but among the sheep that have gone astray from the house of Israel; and strengthen me in this faith for which I am ready to shed blood. God help me.”36

It is interesting to note that in his petition Mar Dionysius did not explicitly mention the retention of the Syrian rite, nor acquiring jurisdiction over his people. Instead, he spoke of his valid consecration and of his state of being the leader of his people. Although he had not explicitly put the retention of his jurisdiction as a condition, the very petition implicitly affirmed the necessity of such a procedure for the good of his community “that I with my people, may be incorporated into the Holy mother church.”37 The Sacred Congregation had many difficulties to resolve, before it could take any definitive decision on the matter. However, since the Portuguese government took an interest in the matter, at the instance of the Pope, the Propaganda made enquiries about Mar Dionysius38.

Mar Dionysius convoked an assembly on 18th December, 1781, of his clergy and of the representatives of the laity. Having been convinced that their long-cherished desire for unity was going to be achieved soon, they decided upon matters that would dispose them
for full submission to the authority of the Catholic Church. The assembly even pondered over the introduction of feasts and fasts according to the Synod of Diamper\textsuperscript{39}.

After many talks and postponements, the Prelate finally allowed Mar Dionysius to come over to the Catholic Church, on 21\textsuperscript{st} June, 1799, through the efforts of Thachil Mathoo Tharakan. He embraced the Catholic church at an unauthorised assembly presided by Bishop Paul Abraham Pandari. But nobody was found to receive him legally into the Catholic Church, even as a priest.\textsuperscript{40} Finally, because he was uncertain of his position in the Catholic Church, he reverted to schism six months later\textsuperscript{41}.

\textbf{2.1.5 Mar Dionysius V (1866 - 1909) and Reunion}

We find a serious attempt at reunion during the reign of Mar Dionysius V. He was troubled by the conflicts in his church and was seriously thinking of a permanent solution to this problem. He was not prepared to give up the Syrian traditions, and to embrace Protestantism seemed to him a change for the worse. If change was inevitable, to go back to the old church seemed to him a better solution. There were clear signs that autonomy would soon be granted to the Catholic St.Thomas Christians, though they were still under the European rule. They would at last be masters of their own house, to which Mar Dionysius V and his followers could come back and re-establish their unity, which they had lost in 1653. Mar Dionysius V was also in need of the help of Fr.Nidhiry, a Catholic St.Thomas Christian priest, in the conduct
of the case against the Mar Thomites and in raising funds. It seems that Mar Dionysius V was interested in re-union because of his fear of the outcome of the litigations with the Mar Thomites. If the decisions went against the Jacobites, they would be deprived of the churches and properties and would be incapable of keeping up an independent existence. Though prepared to co-operate with the Catholics, says I.C Chacko, Mar Dionysius V considered reunion with the Catholic Church as a last resort.42

With the intention of reuniting himself and his people with the Catholic Church, Mar Dionysius V approached the Apostolic Delegate of India, Mgr. Ajuti43. He went to Ooty to meet the Delegate and held a long discussion with the Delegate. During the discussion Mar Dionysius enquired whether their hierarchy would be preserved, leaving respectively the sees to himself and to the other bishops, and whether the priests and people would be allowed to retain their rite.44 Promoted by the new spirit of understanding, Mar Dionysius V took the unusual step of sending a personal letter to the Pope.45 But, as the negotiations proceeded, the chances of settlement only receded. Mar Dionysius V was tactfully protracting the negotiations pending the Royal Court decision in the litigation with the Mar Thomites.46 In the end, as in the previous cases, this time too, the long-cherished hope of reunion was not realised.

2.2 The Catholic St. Thomas Christians and the Reunion Movement

The reunion attempts of the Puthenkuttukar (new adherents) were supported by the Pazhayakuttukar (old adherents). They were
filled with a longing for oneness. They had lived in the past in peace, union and concord. They used to praise God in one rite and in one faith. They realized that the greatest enemy of the Malabar Church was its disunity arising from the division of the community. Their primary concern was the unification of all the St. Thomas Christians.

They looked at the division of their community as an accident of history. They had sympathy for the dissidents who had left the Catholic Church in their search and struggle to have a bishop from their own community. Even after the division, the struggle for an indigenous bishop was continued by both groups. After several decades, such was the feeling of the St. Thomas Christians or understanding among the St. Thomas Christians, as well expressed in Varthamanapusthakam.

2.2.1 Dr. Joseph Cariattil and the Reunion Movement

Dr. Cariattil, a ‘Malpan’ of the seminary of Alangat and an ex-alumnus of the Propaganda College, was a great champion of the St. Thomas Christian unity. He realized that the greatest enemy of the Malabar Church was its disunity arising from the Catholic-Jacobite divisions. He was really concerned about the individuality and identity of the Malabar Church and the restoration of the community under its traditional office of the Archdeacon. Hence he took up the case of Mar Thoma VI and promised him,

“I will do all I can to gain this end even if I have to go to Rome once again for you, sacrificing my life to God.”
As a whole, the missionary bishops were reluctant to receive MarThoma VI, for they feared that they would lose their flock, the Catholic St.Thomas Christians. This fear was not unfounded because they knew how the St.Thomas Christians disliked them due to their Latinisation policy. If they got a bishop of their own rite and race, all would join him. We read in the Varthamanapusthakam

“..........careful not to encourage talk about the nation’s desire to have its own bishop or head of its rite because, if this were conceded to the same nation separating itself abruptly or at least gradually from its dependence on the Vicar Apostolic …’.

Having this in mind Cariattil made up his mind to go to Lisbon and to Rome to plead the case before the Queen of Portugal and the Pope himself.

In the petition submitted to Queen Maria Francisca, Cariattil asked for “all possible helps to bishop Mar Thomas of Niranam together with some 80,000 people”. The petition of Mar Thomas VI was submitted to the Pope. He reported that his deputation was from seventy-two Syrian Catholic Churches of Malabar and that the reunion of Mar Thoma and his numerous followers would be a great triumph for the Church of Malabar. He recommended that Mar Thoma, who was a true son of the church in his early days and was validly consecrated later, should be given jurisdiction over his flock. But, what the petition got was a mere commission to enquire into the truth of Mar Thoma’s intention. Dissatisfied with this decision, Cariattil again approached
the Portuguese crown. Even after a stay of two years, neither Rome nor Lisbon gave a positive reply.

In spite of the prejudicial attitude of the Propaganda missionaries and their Prelates, the mission of Cariattil turned out to be a success. He was nominated archbishop of Cranganore, by the Portuguese government. Some consider the consecration of Cariattil as a strategic step of the Padroado in its campaign against the Propaganda for perpetuating its sway in Malabar. After the Padroado had nominated him archbishop of Cranganore, Rome empowered him with faculties to receive Mar Dionysius and his followers into the Catholic Church. But the Padroado objected to it and argued that it was the right of the archbishop of Goa, Mar Cariattil, whose very life’s mission was this cherished reunion, proposed that the Archbishop of Goa also could be present at the reunion.

Having successfully completed his mission, Mar Cariattil began his return journey to Malabar on April 20, 1785, with the faculty to receive Mar Thoma. Instead of going straight to Malabar he went to Goa to conclude the matter of Mar Thoma. Unfortunately Mar Cariattil died in Goa on September 10, 1786. This was a mortal blow to the reunion movement. He had a life’s ambition to see the realization of the unification of all the St. Thomas Christians under one jurisdiction. The seeds of hope sown by Cariattil sprouted, but unfortunately could not bear fruit.
2.2.2 Thomman Paremmakkal and the Reunion Movement

Paremmakkal continued Cariattil’s reunion negotiations with the Jacobites. He considered the unity of the Church as the most basic and fundamental reality. He was so deeply concerned about the division among the St. Thomas Christians that the greater part of the Varthamanapusthakam dealt with the issue of their reunion. Cathanar Thomas Paremmakkal, is popularly known as Cathanar Thomman Paremmakkal. Governador Paremmakkal\textsuperscript{59} is the author of the famous travelogue, Varthamanapustakam, written in the Malayalam language, and it stands as the first travelogue in any Indian language. He accompanied Cariattil to make possible the reunion of Mar Thoma VI and his party to the Catholic community. His sacrifice in the journey was not less costly than that of Cariattil. To Paremmakkal, the journey was more strenuous than it was to Cariattil, since he was travelling to Rome for the first time. He was ready to make any personal sacrifice for the good of the St. Thomas Christian community\textsuperscript{60}. He had a very clear ecumenical vision. He considered the reunion of the St. Thomas Christians more important than his own life. He was completely against the stand of Bishop Sales who stood against the reunion of Mar Thoma VI:

“This, indeed, is an unheard of thing. In which Gospel is it commanded that if one desires to accept the true faith, one has to go away to a foreign land, for asking once home, country, dignity, relatives
and subjects? ....But I say this attitude is a great sin and folly and is also against our faith and the Holy Gospel. For, according to this standard, no one who is converted from heresy and heathenism could be received in to the church”.

This shows Paremmakkal’s deep theological vision of church unity.

For Paremmakkal, church unity is a question of openness towards truth. But the Propaganda authority did not understand Cariattil and Paremmakkal in the right sense. When Cariattil and Paremmakkal were ready to give up their life for the unity of the Church, the Propoganda authority was not even ready to hear them. Instead, it called them persons who created great confusion in Malabar. Cariattil and Paremmakkal resolved to make the journey because the cause of union had been several times obstructed by the missionaries. They went to Rome, not to see the glories of the city of Rome, but to submit at the feet of His Holiness the profession of faith of Mar Thoma VI. The audience with the Pope was to cast the delegates into a yet deeper abyss of despair. Paremmakkal writes:

“We endured afflictions and sorrows along a long journey and reached Rome and gave into the very hands of the Pope the petitions meant for procuring unity and other benefits for the Malabar Church; we gave to the Pope also the profession of faith of bishop Mar Thoma, all clearly written down and splendidly bound together in a book. We were
able by the grace of God to implore the Pope to read them himself and give a reply. But as the result of a quarter of an hour’s suggestions, the Pope did not read them, nor even open them but gave them to Mgr. Borgia, our enemy”. 63

The delegates left Rome in disappointment. Paremmakkal expected a personal involvement of the Pope in the just cause they were representing. Their disappointment was mitigated with a hope—the appointment of Cariattil as archbishop of Cranganore and the empowering of Cariattil with faculties to receive Mar Thoma. But their hope ended with the sudden death of Cariattil at Goa. Paremmakkal was appointed administrator of the Cranganore See, and the St.Thomas Christians of both Padroado and Propaganda jurisdictions accepted him as their ecclesiastical head. He continued the reunion negotiations with Mar Thoma VI; but, in the capacity of an administrator, he was not empowered to regularize the entry of Mar Thoma and his faithful followers into the Catholic Church and carry out the canonical processes connected therewith.

2.2.3 Thachil Mathoo Tharakan and the Reunion Movement

Mathoo Tharakan, a prominent lay leader among the St.Thomas Christians in the eighteenth century, took great interest in the reunion of the dissidents. The historian Bernard of St. Thomas, lists Mathoo Tharakan with Mar Joseph Cariattil, Paremmakkal and Mar Thomas VI and States that “.......... among them Mathoo Tharakan was foremost in will-power and influence” 64. Paremmakkal speaks of him “as an
eloquent, shrewd and prudent layman”⁶⁵. Placid J. Podipara characterizes him as “a very influential lay leader who did much good to his community”⁶⁶. He gave efficient leadership at a crucial period in the history of the Church of Kerala. Mathoo Tharakan rendered his services both for the church and for the State. He was ready to help the community with financial assistance and intelligent counsel. He took active leadership in the reunion between the Puthenkuttukar and the Pazhayakuttukar. When the reunion of Mar Dionysius I received a setback with the demise of Mar Joseph Cariattil in 1786, Thachil Mathoo Tharakan played an active role in all the negotiations⁶⁷. His attempt succeeded in 1799. On 21 June, 1799, Mar Dionysius embraced the Catholic Church. He promised Mathoo Tharakan that he would remit a sum of money to the Travancore government if he reverted to Jacobitism. According to the accounts kept by the St. Thomas Christians, Mar Dionysius I made the profession of faith according to the formula of Pope Urban VIII, and also accepted the Synod of Diamper which the missionaries were insisting upon as a condition for reunion. Neither the Vicar Apostolic nor anyone else did anything in this matter. Though the reunion attempt failed, what was important was the active participation of a layman for the cause of the reunion of the Puthenkuttukar. Lay participation in ecclesiastical administration is an age-old tradition of the St. Thomas Christians⁶⁸.
Notes and References


2. Archdeacon assumed the title Mar Thoma I with the imposition of hands on him by twelve priests.


4. One non-Christian writer, while narrating the customs and manners of the St.Thomas Christians, remark thus: “These courteous manners contributed, in great measure, to preserve that peace and unity for which the Syrians were distinguished above all other inhabitants of India, before the arrival of the Europeans (Portuguese) to sow among them the seeds of division” (Cf; Ananthakrishna Ayyar) *Anthropology of the Syrians*, p. 243.

5. This letter was dated February 1,1656 and Pope exhorted Mar Thoma to leave schism and come back to the true religion. Cf; BPP, II.P.81.

6. Joseph Sebastiani, O.C.D, was instructed to ‘induce the Mar Thoma Christians to adopt Latin Rite’ The method recommended was to cultivate knowledge of Latin language among the young clerics of Malabar which would gradually induce them to give up their Syriac rite spontaneously’ Tisserant - Hambye, *Eastern Christianity*, p.84; for the orginal, cf. A.P.F, SOCG 233, f.29’.


10. A.P.F, SOCG, 232, ff.227r-304r; letter of Garzia dated June 3, 1659 from Kodungallur; 323r-327r; letter of Garzia dated June 3, 1659 from Kodungallur; 323r-327r; letter of Garzia dated 25 July, 1659. f. 399r; The letter of Sebastiani was dated 18 October 1659. Bishop Garzia, who was the Latin Bishop of the Syrians, insisted that the Syrians leaving the Archdeacon (Mar Thoma) should come back to Garzia’s obedience and accept him as their legitimate pastor, which the Syrians unconditionally refused... On the other hand, the Apostolic Commissary and the missionaries sent by the Roman Congregation not agreeing to place the Syrians under the jurisidiction of the Portuguese Bishop Garzia, led the discussions to their own lines” Cf; Cyril Malancharuvil, *The Syro-Malankara Church*, Alwaye, 1973, p.203.


12. Mar Thoma IV succeeded Mar Thoma III in 1688. He was a member of the Pakalomattam family. He ruled the Church for about forty years. He died in 1728 (?).


17. It seems that the Carmelite missionaries were under the impression that their presence among the St. Thomas Christians was necessary to avoid schism among them. Cyril Malancharuvil, *The Malankara Church*, p. 105.

19. The original of the petition is in Syriac and is to be found in APF, SOC (IOC), vol.23, f 182, Cyril Malancharuvil, *The Syro-Malankara Church*, p.106.


21. Mar Thoma V succeeded Mar Thoma IV. He died in 1764. He vainly tried to get episcopal consecration from Mar Gabriel.


25. A.P.F, cf; SCIOC 26, f.725; ff.718’-719’. The Missionaries even interpreted the desire for a bishop of their own nation as ambitious.


28. Ibid., p. 218.


46. By 1889 the final Royal Court decision was announced in favour of the Jacobites, E.M Philip, *The Indian Church of St.Thomas* (Mal.), Thiruvalla, 1929, Chapter XXII.
47. Paremmakkal, *The Varthamanapusthakam*, pp 259, 263, 270 etc.


50. *Ibid*.

51. *Ibid*.


53. Paremmakkal, *The Varthamanapusthakam*, p. 163, The result of the enquiry was adverse.


59. He is known by his name because he was the Governor of the Archdiocese of Kodungallur after the death of Mar Joseph Cariattil. The appointment was made by the Archbishop of Goa since Kodungallur was under the Padroado jurisdiction. So the Portuguese term Governador became very popular in Malabar and even today he is known by this name. On the tombstone of Ramapuram, where his mortal remains are resting, the engraving reads Governador. Besides, a road and bridge renamed after his name at Kandanad, where he was born, carry the name Governador. The Portuguese language has influenced the Malayalam language especially in the earlier periods of the latter.


65. Paremmakkal, *The varthamanapusthakam*, p.34.


68. Paremmakkal, *The Varthamanapusthakam*, p.41.